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sea hunting with reindeer-breeding. The remaining 7 groups of Koryaks—the Kamentsy, Parentsy, Itkantsy, Apukintsy, Kereks, Karagintsy and Palantsy—also maintained complex economies, with one or another occupation predominating.

Koryak reindeer-breeding was of two types. The first type—the keeping of large herds—existed among the Chavchuvens. In the early part of the 20th century, a small group of reindeer-breeders owned large herds, accounting for up to 80% of the total number of head. In the area of the Penzhina River, some reindeer-breeders owned 2-3 herds, adding up to as many as 10,000 reindeer. The pasturing of the large herds owned by the rich Koryaks was done by poor Koryaks who owned only a few reindeer or none at all, and were compelled to tend their master's herds in exchange for food and clothing.

The reindeer provided the principal item of the reindeer-breeders' diet—meat, and the basic material for clothing and housing—hides, as well as tendons, of which thread was made. At the same time, the reindeer was to the reindeer-breeders the sole means of transportation. Hence, the entire life of the reindeer-breeding Koryaks was adapted to the demands of their basic occupation. In winter, the herd grazed near the encampment. As soon as the pasture was exhausted, the master drove out in a light sled, similar to that of the Chukchi and harnessed to a pair of deer, to search for another pasture. After that, the entire camp migrated to the new site, and the herdsmen drove the herd to the new pasture. Such migrations took place 4-5 times during the winter. In the spring, before the calving (in April), the females were separated from the rest of the herd. Calving time (May) was the hardest period for the reindeer-breeders. The newborn calves had to be protected from predators—wolves, foxes, wolverines and ravens, and also kept from freezing. At this time, the herdsmen had no rest either by day or by night. They were helped by members of their families, and even old men and children took part in guarding the herd in encampments where the human population was small. Afterwards, the herdsmen drove the herds for the whole summer into the mountains, which abounded in pasturelands. The correct choice of the summer pasture determined the welfare of the herd for the entire year. Summer pasturing required from the reindeer-breeder great skill, experience, and knowledge of the tundra and the reindeer's requirements. The encampment was situated at this period in a summer site, usually on the bank of a river abounding in fish. In autumn (at the end of September and beginning of October), the herdsmen brought the herd to the encampment. Meeting of the herd—one of the principal holidays of the reindeer-breeders—was attended by numerous rituals. After the first snow, the herd and the camp migrated to the winter range.

The herding was done without dogs, which the Koryak reindeer-breeders did not use. Nimble feet, alert eyes and a leather lasso requiring great skill of the herdsmen—these were the means at his disposal to protect the herd from snowstorms and wolves in winter, from foxes and ravens in spring, during the calving season, and from mosquitoes and gnats in summer.

Another type of reindeer-breeding—that of small herds—existed among the Alyutortsy Koryaks. More than 50% of all the Alyutortsy kept reindeer, but few had herds as large as 1000 head. A characteristic feature of Alyutor reindeer-breeding was the use of dogs as the principal sled animals. Each household had one, two, three or more teams. Reindeer were used only for short trips without loads.

This type of reindeer-breeding was usually combined with sea hunting and fishing. All the Alyutortsy, with rare exceptions, went out on sea hunts, especially in spring, when they hunted on drifting ice floes. In summer,

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relations, especially among the coastal Koryaks. Thus, related families of Alyutortsy combined in summertime for common fishing. The catch was divided equally among them. Their sea hunting was also collective. From seven to eight persons went out to hunt together. On returning to the village, they divided the meat and fat of the seals killed during the hunt in equal shares among all the residents of the village; only the skin of the bearded or common seal went to the man who killed it. Kamentsy also shared equally the meat and fat of the seal they hunted in common, but sometimes the owner of the boat took a larger share.

The reindeer-breeding Alyutortsy also combined into 4-6 kindred families, which nomadized and herded their deer in common. These were productive associations of a temporary nature, similar to the temporary associations of fishermen and sea hunters.

According to 18th-19th-century data, the coastal Koryak family was already economically self-sufficient at that time. Individual families owned boats, nets, and traps, which they were free to use at their own discretion, down to selling them to other families. But there were also cases where nets belonged collectively to related families.

Even by the time of the Revolution, social inequality was not sharply expressed among the coastal Koryaks. They lived predominantly in a subsistence, consumption economy, with fur as the only commodity for sale.

The situation among the Chavchuvens was quite different. Even in the early part of the 18th century, Krasheninnikov wrote about the wealth of individual reindeer-breeders. Thus, already there was sharp property differentiation among the reindeer-breeders at that time. The process of stratification became still more intensified in the 19th century in connection with the development of trade.

At the time of the Revolution, there were among the reindeer-breeders men of great wealth, who owned herds of thousands of reindeer. On the other hand, there were householders owning only 10-15 reindeer and therefore compelled to work for the rich as herdsmen. Very often, distant relatives of the owners also became herdsmen; in such cases, family relations served as a cover for the usual exploitation.

In exchange for his hard labor in tending the reindeer, the herdsman received from his master only meat for his food and skins for his clothing, with the quantity of the compensation dependent entirely on the will of the master. The encampment of the rich Koryak usually included several families of herdsmen entirely dependent on their master economically and subject to his will in everything. The herdsmen could not kill a reindeer for food without the master's permission, and therefore often went hungry. In addition to tending reindeer, they performed a variety of other tasks: prepared firewood, brought water, hunted fur animals. The rich reindeer-breeder disposed of the labor of the herdsman's family as well. The herdsman's wife and daughters processed the reindeer skins for the master, made thread of reindeer sinew, sewed clothing and boots of reindeer-skins, etc. It was difficult for a herdsman to leave his master. Although custom permitted the changing of masters (in the fall, when the season began), in reality this was difficult to accomplish. The chief obstacle was the "debts" which the herdsman had managed to incur with his master: during the year he obtained from the latter small quantities of tea, sugar, flour, cartridges, etc. The master was not bound to provide imported goods; he merely had to "feed" his herdsmen. For a year's work, the herdsman received a female reindeer. As a rule, each herdsman owned 5-6, and only occasionally 10 or more, reindeer, earned by several years of hard labor. Naturally, with such a small number of reindeer it was impossible to live independently.

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Among the reindeer-breeding Alyutortsy there were associations of families with small reindeer herds, bound by blood or affinal kinship. The typical correlation of reindeer in a herd owned in common by five households was: 5% + 10% + 20% + 25% + 30% = 90%. The other 10% of the herd usually belonged to sedentary relatives of the reindeer-breeders. Property inequality among the Alyutortsy was less pronounced than it was among the Chavchuvens. There were only a few cases where one of the co-owners in the association owned as much as 60% of the combined herd.

Thus, the backward forms of the Koryaks' subsistence economy fostered the preservation of communal relations among them.

The existence of clan relations among the Koryaks in the past is indicated by a number of aspects of their social life, and particularly by their family and marital ceremonials, which persisted into the first quarter of the 20th century. Among the survivals of clan organization we must note the custom of mutual assistance among related families, the custom forbidding outsiders to use the fire of an unrelated family, the residence (according to 18th-19th-century sources) of several related families in the same dwelling, the custom of vendetta, which survived until the early years of the 20th century, etc. In addition, the coastal Koryaks still retained traces of the institution of elders. In some of the villages there were persons called nym'elgen-an—"the guardian of the place," "the guardian of the past." This position could be held only by a man who was considered a descendant of the founder of the village. Each group of Koryaks headed by a nym'elgen-an had its own wooden image. In addition to the general designation of nym'elgen, the image also had its own name. Some of these names ("swallow," "duck") were of totemic character. Sacrifices were made to the images; they were "fed" and "dressed" in grass clothing.

Family relations at the end of the 19th century were based on patriarchal norms (patrilineal kinship, inheritance from father to son, patrilocal marriage). Along with this, there were survivals of matriarchy, the most distinct of which was the granting of children to the mother in case of divorce.

Among the remnants of extinct forms of group marriage were the surviving custom of the sororate, according to which a widower must marry the younger sister, younger cousin or niece of his dead wife, and the custom of the levirate, according to which a younger brother had to marry the widow of his older brother; in the absence of a brother, this duty devolved on the nephew or cousin of the dead husband. However, such survivals of group marriage as the Chukchi "association by wife" were already unknown among the Koryaks in the 18th century.

The most common method of contracting a marriage was by working for the wife. Under this custom, the groom had to work from 2-3 months to three years in the family of his future father-in-law, taking part in tending reindeer and other tasks. After the expiration of the work period, the groom performed the so-called ceremony of "catching the bride": the bride ran about in the house, and the groom had to catch her, tear her clothing, and touch her bare body. The bride's relative's present at the ceremony tried to hinder this in every way, beat the groom with twigs, pushed him away, and so on.

According to Koryak religion, the whole world was inhabited by a multitude of harmful beings—nin'vit's. The nin'vit's were invisible, but could become visible if they chose. They appeared to people in the form of anthropomorphic creatures, with huge ears, burning eyes (sometimes with one eye, sometimes with three), with long sharp teeth and a body covered with thick black fur. It was thought that the nin'vit's hunted and ate people by entering them and causing illness. To placate the nin'vit's, the Koryaks